

Chapter Five

Zion In The Mountains

With winter close at hand Joseph lost no time moving his family behind the walls of the adobe fort then being built. He set up living quarters for his mother and Nymphus in the back of their wagon, while he and Eunice spent the winter in a teepee tent. Living in the wagon proved to be more comfortable for Sally than a cabin would have been, even if there had been logs to build one with, which there weren't. Eliza Lyman described just how dismal living at the fort could be. Her tent had burned down and she was living in a wagon. "The snow was blowing furiously and even though we had a stove in the wagon we thought it best to move in with mother at the fort. We did so and found her worse off than we were. The rain was coming through her roof and everything was wet. The ground was perfectly muddy beneath her feet. We thought it would never do to live that way so we took her back to the wagon, for we could not live in a house such as that."⁽¹⁾

Sally Murdock heated her wagon home with the little iron stove she brought across the plains from Nauvoo, and during that winter that little stove caused Nymphus to acquire a habit which he regretted the rest of his life. Like many old women of her day, Sally smoked a corn-cob pipe, and Nymphus would light it for her with a hot coal

taken from the stove. That started a tobacco habit which he worked hard to overcome for much of his life.

They had little to eat and there was no time to go into the mountains to hunt game. It is impossible now to visualize just how hard their lot was, but because everyone was equally poor and expected little, they never missed what they didn't have and accepted their lot with a cheerful heart. An entry in Joseph's journal demonstrates their pioneer attitude. "We had a good winter and dug rows of thistles to eat. Some of the boys from the (Mormon) battalion arrived and we fed them also. We all got along first rate and ate wolves, cow hides and roots." (2)

N.C. Hanks later portrayed their poverty as well as anyone. "No words can describe Sally Murdock's struggle to maintain a home and keep body and soul together. Their food supply was used or shared until it was gone. Clothing and other necessities wore out. They were more than a thousand miles from a store, but if a store had been next door, they had no money to buy." (3)

Somehow they survived that first winter and early in the spring of 1848 Joseph plowed and planted the first ground broken by a plow at Mill Creek, sowing five acres of corn. Land had been allotted to each pioneer, and Joseph and his family received their "Inheritance In Zion" as had been promised by Joseph Smith. Theirs were choice lots, Sally's land being the present southeast corner of Main Street at Third South, now the site of the Judge Building. Joseph and Eunice's lot was located at the present southwest corner of Main Street at Fourth South, for many years the site of the Newhouse Hotel.

They were also given a farmsite at the southeast corner of the present Liberty Park on Seventh East. Since there was no irrigation water at the Liberty Park site at that time, Joseph broke ground at Mill Creek where water was more easily obtained.

Prices were high and clothing soon wore out and was impossible to replace, since the nearest stores were across the mountains and praries in Illinois, the land they had been driven from. In his journal Joseph recalled purchasing "six little potatos for 75¢."⁽⁴⁾ Sally spun a small piece of cloth from wool cut from her sheep, but it took time for her little band to increase, so cloth was very hard to come by. Shirts and trousers were made from old bed ticks while shoes were made from the hind leg skins of oxen turned inside out. To make shoes Joseph would cut the hide above and below the gambrel joint, pull the skin off and sew the lower end closed with sinews, the natural crook of the hide at the joint would then quickly adapt to the shape of the foot.

Joseph built a log cabin on his "inheritance lot" and helped Nymphus put up an adobe brick house on his mother's lot. While cutting logs in Bingham Canyon to build a home for Eunice, Joseph suffered a painful accident. "I was hauling timber from Bingham Canyon and went to tie a chain in front of an ox when he caught me with his horns and threw me 5 or 6 feet, tearing a hole through my face into my mouth. I got the load chained up and took the timber to Salt Lake City where John Kay sewed up my face. It soon healed."⁽⁵⁾ The house he helped build for his mother was a crude affair at first but in time she made it quite comfortable, as described by N.C.

Hanks. "Sally Murdock's home started as a conglomeration of a covered wagon and a wikiup, finally developing into a large eight room adobe house." (6)

Sally was able to trade some old cloth for three heifer cows, but they were at the Goodyear Ranch, or Brownsville, a tiny settlement which later became Ogden, 30 miles to the north. Nymphus took eight small bisquits which he stuffed in his pockets and walked barefoot all the way there and back, a distance of 60 miles, but he brought the heifers home safely. Joseph's corn at Mill Creek was just starting to ripen when a hoard of cricketts invaded that part of the valley. His journal tells the story as well as words can.

"When the corn commenced to ear, the cricketts came. Brother Buys had 10 acres next to mine and I saw the cricketts cut down the last hill of his corn. Mine was next. I thought I heard thunder but there wasn't a cloud. I looked overhead and I saw the heavens full of seagulls. They landed along the ditch separating our corn and began eating the cricketts. They would eat, drink a little water, then spew them up and begin eating again until they ate them all and we were spared. I stood like a post and saw them kill the cricketts and never cut ten hills of my corn down, so you can see the hand of the Lord in preserving us." (7)

Joseph was still in charge of the church livestock, but herding it presented little problem for he had the cattle driven across a bay of shallow water to Church Island, now Antelope Island in the Great Salt Lake, where it required only a few herders to watch over them. Antelope were numerous on the island but the buffalo had all

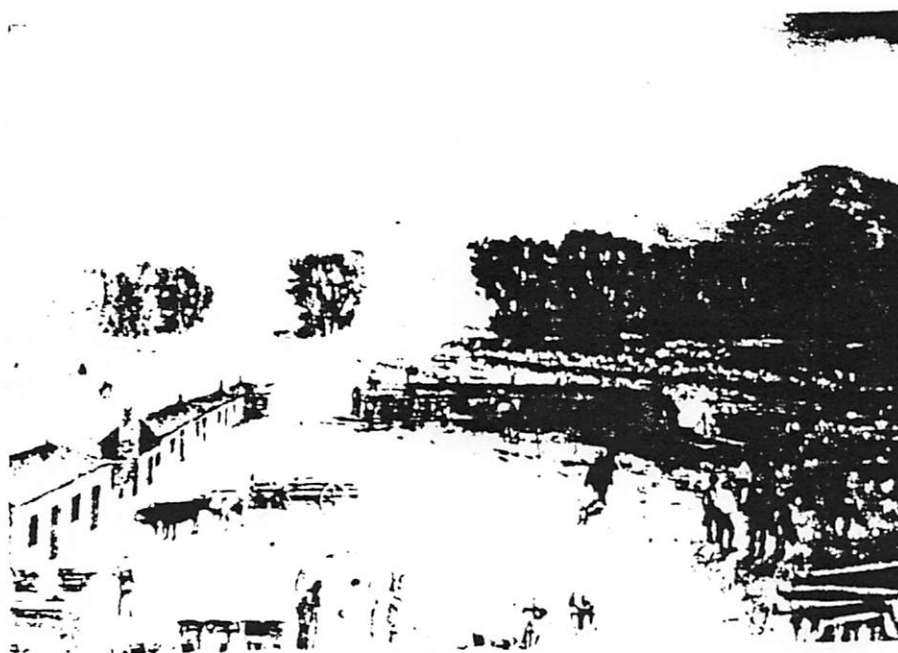
been killed by Indians before the Mormons arrived, so only a few buffalo skulls were found there or at Church Pastures, now Davis County.

Times were hard and there was no money in circulation, but trade was brisk between the settlers and gold seekers enroute to California. One of the most skilful traders was Nymphus Murdock, who began his career as a merchant by trading with the miners. By the time they reached Salt Lake City, the miner's livestock would be worn out, and Nymphus would take several jaded animals in trade for one fresh animal. Often he would get several heavy wagons in trade for one light wagon, or as many as six or eight worn out oxen or mules for one fresh team, so anxious were the gold seekers to get to California as quickly as they could. After a few months of rest and good feed the jaded animals were strong and well and ready to be traded again.

Exploring parties were sent out to search every corner of the valley for farm land and cattle range, and into every canyon to seek timber and building stone. The Indians, friendly at first, saw their land being taken from them and began to raid the settler's livestock. The first troubles came in Utah Valley where a handful of settlers had been sent to build Fort Utah, now Provo. During the spring of 1849 Utes under Chiefs Uintah and San Pitch began raiding and stealing livestock. They were brothers of Wakara, War Chief of the Utes. They were also brothers of Tabby and Arrapene, chiefs of their separate bands. It was necessary to form a militia to defend against them, and Joseph was proud to be among the first to join, as he related in his journal.



Sarah Ann Murdock
First child born to Joseph Murdock,
at Church Pastures, Davis County
Author



First town at the time Joseph Murdock bought the
land where the school was built.

"In 1849 I joined the Minutemen. I was the third to join, only William Kimball and George Grant were before me. Out duty was to watch the Indians and look after the welfare of the people. We often had trouble with the Indians, right up to the Indian War in Utah County."⁽⁸⁾ The war in Utah County was the first battle the settlers fought, at Battle Creek, now Pleasant Grove. "I was in the first battle and saw the first Indian shot, by Delbert Miles. He shot him out of a tree. I saw the Indian up in a tree and drew my gun to shoot when Miles stepped up and said, What are you shooting at? I said, Do you see that Indian in the tree? and he fired and shot him out of the tree. The Indian came down head first, dead."⁽⁹⁾ The battle continued and Joseph was again narrowly spared from death, only one of the many close calls he had and which he described.

"We went up the (Provo) river a ways and I went into a little opening when an Indian crawled up behind me. The snow was two feet deep. There was a log behind me across the opening. The Indian crawled on his belly to this log and made a hole through the snow with his rifle. My back was towards him. He got a dead rest on me and pulled the trigger. His rifle was an old flintlock and I heard the click of the lock and turned my head quickly and saw the flash of the powder. I dropped to the ground and heard the ball pass over me. The Indian gave a yell, but he didn't get me. I was alright."⁽¹⁰⁾

The fight at Battle Creek ended after four Indians were killed. Joseph returned to Salt Lake City on March 6th, but it wouldn't be long until he was called to fight the Indians again. On his return Joseph was appointed City Constable, a job that claimed every spare

minute he had, and with all his other duties he had little time to spare. As Constable he worked closely with such well known lawmen and lawyers as Marshal Porter Rockwell, Hosea Stout and Bill Hickman. He had known all three at Nauvoo and had been ordained a Presiding Elder under the hand of Hosea Stout. His friendship with Porter Rockwell when he was accused of the attempted assassination of Governor Boggs grew into an even stronger bond after they arrived in Zion and that friendship resulted in a strange event which changed Joseph's entire life.

When the Saints entered the Great Salt Lake Valley they were appalled to learn how extensive the Indian slave trade was. Strong bands like Chief Wakara's Utes would steal small children from weaker tribes such as the Diggers and sell them into slavery at Santa Fe or Taos, New Mexico. John R. Young described just how repulsive the practice was. "Some of Wanship's band had just returned from a fight with Little Wolf's braves, where they succeeded in taking two small girls as prisoners. They had killed one girl and was torturing the other. She was the saddest looking piece of humanity I have ever seen. They had shingled her hair with knives and fire brands. All of the fleshy parts of her body, arms and legs had been hacked with knives, and fire brands had been driven into the wounds. She was gaunt from hunger and was smeared from head to toe with blood and ashes. Charley Decker purchased her from the Indians and brought her to my house where she was washed and clothed." (11)

To put a stop to the slave trade, Brigham Young forbid Spanish slavers from entering Utah and urged Mormon families to purchase or

adopt small children who were innocent victims of tribal wars. Solomon Carvalho described how Young himself adopted two Indian children. "When I returned to camp I learned that Governor Young had just purchased two children of about two or three years of age from the Utes. They had been prisoners who were stolen from the Snakes. When the Governor first saw them, they were out in the deep snow, digging with their little fingers for grass or roots. They were just living skeletons. I never saw a more piteous sight than those two naked infants, in bitter cold weather on the open snow, reduced by starvation to the verge of the grave." (12)

At the time of the first Indian troubles in Utah Valley, both Joseph and Porter Rockwell were with the militia. At the mouth of Provo Canyon Rockwell captured an Indian Chief who had two small children with him. The children had been captured from another tribe and were to be sold as slaves. Their feet had been tied together and they were hung head down across the Chief's horse. One was a boy about six years of age while the other was a girl about a year younger. They had been terribly abused as was always the case when one tribe captured children from another. Both were naked and covered with dried blood, and they had been starved for days. Their tiny arms and legs had been slashed with knives and their hair was matted with dry blood and was full of burrs, thorns and dirt. Rockwell didn't know what to do with the children, so he asked Joseph to take them.

Joseph was at a loss to know what to do. He and Eunice had been married for seven years, but still had no children. He knew that

Brigham Young had counselled the settlers to purchase or adopt Indian children whenever they could. He was wondering what to do when he recalled an incident his friend Daniel Jones had just told him of. Chief Arrapene had captured a small child from another band but because of Brigham Young's new ban on Spanish slavers he could not sell the child. Jones had told Joseph that Chief Arrapene had been enraged and had brought the child to him, telling Jones that the Mormons had no right to keep the Spanish from buying the children unless they bought them themselves. "Arrapene then took the child by the heels and dashed its brains out on the hard ground, and then threw its body towards us, saying we had no hearts or we would have bought the child to save its life. It was a strange argument, but it was the argument of an enraged savage."⁽¹³⁾

Joseph feared what might happen to the children if he did not take them, but greater than his fear for their lives was his love for the children. He knew that Eunice would love them also, so when he saw the pitiful little figures in Rockwell's arms his heart went out to them. He decided then and there to take them as his own, to be the children he and Eunice had never had.

The two Indian children were taken home to Eunice, who washed and scrubbed them and dug the burrs from their hair, to find two beautiful little children under all that dirt. In his journal Joseph wrote, "The boy was just shedding his baby teeth and the girl was about a year younger."⁽¹⁴⁾ It was unknown which tribe they had been stolen from, but they didn't have Ute features, but looked more like Shoshonis. When given bread and milk they couldn't

use a spoon, but used their fingers to eat the bread and drank the milk. Eunice named the girl Pernetta, which had been her grand-mother's name. She called the boy Supickett, which sounded most nearly like the name he tried to tell them, but he was always called "Pick" for short. Eunice had prayed for children of her own, and now she lavished all the love she had on her two little Lamanite children. Hyrum Smith's prophecy that Joseph would be blessed with a large family was beginning to come true at last, if only in a small way.

During the summer of 1849 many new immigrants arrived at Salt Lake City, and without exception they all told of their difficulties crossing the Green River, where Joseph had been forced to build a cottonwood raft to ferry his wagons across. Brigham Young called upon Joseph to lead a mission to the Green where he was to build a ferry to hasten the pioneer's emigration in safety. Accordingly, Joseph with Bill Hickman and eight others loaded their wagons with supplies and started back over the mountains to the Green. It took a great deal of the hardest kind of labor to build a ferry boat and string rope across the wide, deep and treacherous river, but the California gold rush was in full swing and pioneer wagon trains mixed with those of the gold seekers lined up for miles to use the new ferry. Joseph wrote of his trip to the Green River and of his adventures there.

"I started to Green River with 9 others to put in a ferry boat to cross the pioneers and those going to California. We traveled to Bear River, which was bank full and swift. I could not get any of the boys to take the rope across, so I took the largest horse and

started into the river. The water ran over the horse's back. I crossed to an island, then down the river until I got across. I had the boys put the ropes to the wagon and hold on. I put a rope to a yoke of oxen and to the horn of my saddle. I rode the lead horse, so we got through with all the teams and was safe on the other side of the river, and I thanked the Lord for his mercy in our protection."⁽¹⁵⁾ It was an especially dangerous job for Joseph, for he had never learned to swim.

"We moved to Bridger's Fort and then to Green River. There we built a flat boat and began crossing emigrants. With four others I then went to Sublette's Crossing where we built a flat boat large enough to cross three wagons at once. We could cross the ferry in fifty minutes, towing up one side with the oxen, and then rowing down river to land on the other side. As we were crossing and I was coiling the rope, one of the boys struck me across the back with an oar, knocking me into the river. I came up with my hands on the front of the boat and the boys pulled me on board alright, so I was saved. We had a rough set of men to deal with. They would steal our horses and cattle. I had to work day and night, but we made lots of money. We got seven dollars a wagon, so we cleared about one thousand dollars each. When we returned to Salt Lake City I paid my tithing and was blessed."⁽¹⁶⁾

We can only wonder how Eunice managed while Joseph was gone, having two small Indian children to raise and still take care of their farm at the same time. And although his mother Sally had Nymphus to help her, life must have been hard for her also, and

she must have become discouraged at times. But she never lost her faith in Joseph Smith or the Book Of Mormon, as we can see in a letter written at Salt Lake City on July 6th, 1849 by Irene Hoscall Pomeroy, a friend of Sally's from Massachusetts days to Col. Wilson Andrew at New Salem. The letter refers to Lucy Harris, wife of Martin Harris, one of the three witnesses to the Book Of Mormon. Lucy Harris had denied that the plates of gold were real and Martin Harris had been excommunicated from the church. The letter said in part, "Sister Murdock is here, she that was Sally Stacy and a neighbor to us, as strong a Mormon as I ever saw. When Lucy Harris receives a letter from her, she will know the whole of her mind, for she is not afraid to speak or write it!"(17)

When winter came and the emigrant trade fell off, Joseph returned from Green River to his wife and home, but he would spend little time there, for in January, 1850 Indian attacks began again at Fort Utah and he was called to Utah Valley again. The troubles began when an Indian named Old Bishop stole a shirt from a settler. When the man who had lost the shirt saw Old Bishop wearing it, an argument erupted and in the resulting fight Old Bishop was killed. In return Chief Opecarry and Chief Big Elk led raiding parties which stole fifty or sixty horses from the settlers.

A posse of Minutemen including Joseph and led by Captain Peter Conover engaged the Indians in a running battle which started on February 8th. The Indians were pursued from near Fort Utah into Rock Canyon where Chief Big Elk was killed and his body secretly concealed by his warriors. The fight continued past the south end of Utah Lake

and into Spanish Fork Canyon. Four Indians were killed while the Minutemen lost only one man, with six injured. The fight occurred during bitterly cold weather, with temperatures often at twenty degrees below zero. An especially daring sub-chief gained the respect of the Minutemen for his bravery in battle. He was called Antonquer, but Joseph would know him much better in later years when he became War Chief of the Ute Nation under the name Black Hawk, a name that would bring terror to the hearts of settlers across the territory.

With the battle over, Indian problems were quieted until the Walker War several years later, and during the lull Joseph began clearing some new land at White's Fort, located near present day Herriman. He built a solid log cabin there where he ran a few head of livestock. In later years his daughter Sarah Ann recalled how hard life really was at White's Fort.

"We moved to White's Fort, about three miles from the River Jordan. The Indians were very bad, so we had to be careful. They would get some firewater and start shooting at our houses. When we women were left alone we would pile all the furniture up against the doors and windows. We had no matches, so if we let our fires go out we had to take a pan or skillet and go to a neighbors to borrow some coals. One time our fire was almost gone and Steve Ross took his powder horn out and put a little powder on the coals, and in a flash both he and Aunt Jane were knocked down and quite badly burned." (18)

The move to White's Fort marked a move away from Salt Lake City to the Utah Valley area for Joseph. He would soon build a new home

there, being one of the first settlers of American Fork. Matt Caldwell built the first cabin at American Fork during the winter of 1850. A walled fort was built along both sides of the river in 1852 with some 60 cabins built in a square around its inner walls. Joseph built one of the cabins on the west side of the square, but for some reason now unknown it is shown on old plats as being owned by Nymphus Murdock, although there is no record of Nymphus living there. (19)

At White's Fort Joseph suffered another painful accident. "I went into my corral at White's Fort and threw a lasso onto one of the horses. I think he must have been asleep, for he was gentle, but he came out bucking and ran as hard as he could, throwing me head first down the hill. The ground was frozen and hard, and I struck on one of my hands, busting all my fingers and thumb out of joint. I was alone so I sat down and set them, and they all got well." (20) Joseph was tough, but in later life his "busted" fingers gave him a great deal of pain.

On January 2nd, 1852 Joseph married a second wife. He had been to the new settlement of Grantsville trading horses where he met Eliza Charlotte Clark, a beautiful young girl 22 years old, who was living there with her grand-parents. Joseph was then 30 years of age. Eliza was born at Herefordshire, England on May 17th, 1830 and was baptized into the Mormon Church by Wilford Woodruff, later president of the church. With her parents, Eliza came to America on a sailing ship and emigrated to Nauvoo, where she later recalled selling eggs at Joseph Smith's home for 3¢ a dozen. Joseph and Eliza were married by Brigham Young at the Endowment House at Salt Lake City.

Polygamy was not illegal at that time, there being no law either federal or territorial prohibiting it.

For a time Eliza lived with Joseph and Eunice at Salt Lake City, but when his new cabin at American Fork was completed, Eunice moved there and made it her home for the rest of her life. In time Joseph's new wife would give birth to seven children. There was lots of love between Eunice and Eliza, and several of Eliza's children received their education at Eunice's home, where by then the two Indian children Pick and Pernetta were being schooled in readin', writin' and 'rithmatick as well as learning a new way of living. Eunice's new home at American Fork was only a crude cabin at first, at a time when oil-paper windows were common and a hand-me-down bedspread was a mark of luxury. In time she made it into a comfortable home, with all the homespun knick-knacks and hand sewn pretty things she was noted for making.

Meanwhile Nymphus was gaining a reputation as a shrewd trader and merchant. He usually came out best in any kind of a horse trade and was able to earn enough to allow he and his mother to live comfortably. Nymphus was 22 years old and was engaged to be married to a girl who had been hired to work at his home, to help Sally who was then becoming quite feeble. But the engagement was a stormy one, ending in a most unexpected way. N.C. Hanks described what happened. "One day Nymphus went to work at his farm and forgot to leave any wood chopped for a fire to cook dinner. His intended took an axe and chopped his best ox yoke into stove wood. When Nymphus returned he was furious, and slapped her face. This ended their engagement but they continued to be friends for the rest of their lives." (21)

Nymphus was also having his share of trouble with Benny Norris, who he said was becoming a little bit "touched" or eccentric as he grew up. Sally owned a large tomcat which she was quite proud of and one day the cat was sitting atop a pile of manure when Benny saw it and shot it. Sally was terribly upset and demanded to know why Benny had killed her pet. Benny said, "The cat was saying his prayers and I'm sure he was asking God to let him come to heaven!" One day a neighbor's cow broke down Sally's fence and was eating her corn. Nymphus was angry and said, "I wish someone would kill that darned old cow!" Benny took him at his word and shot the cow, and Nymphus had to pay the damages, \$40! (22)

Brigham Young wanted Joseph to spend more time watching over the church's livestock at Church Pastures so as early as 1850 Joseph had built a cabin not far from where the present stockyards at North Salt Lake City are located. That cabin soon had to be built larger for his family grew quickly. In time four children were born at Church Pastures. Eliza gave birth to Sarah Ann on March 2nd, 1853 and to John Heber, always called John "H" on April 28th, 1854. In later years Sarah Ann, his first born, described their home at Church Pastures as being a two room cabin with a dirt roof and floor. She recalled collecting down from cat-tails to make pillows and made soap from wood ashes and tallow. (23)

It kept Joseph busy keeping a home at Salt Lake City for Eliza and another at American Fork for Eunice while taking care of his cattle at White's Fort and watching over the church livestock at Church Pastures. Eunice would travel to their cabin at Church Pastures to help Eliza churn butter and make cheese, which they

would trade for corn and grain. Extra butter and cheese was hauled to the tithing office at Salt Lake City where those in need could get it or was sent back along the Mormon Trail to help those who hadn't seen fresh milk or butter in many months.

One day Brigham Young visited Church Pastures to see how Joseph was taking care of the livestock, and drove his buggy as far north as what was then called the Sand Ridge. He stopped where a small stand of bushes were growing and looked over the desolate landscape. Then to the surprise of Joseph and others riding with him, he said, "Someday there will be many houses here, and a line of settlements from Salt Lake City to Ogden so close together that a person won't be able to tell where one starts and the other ends."⁽²⁴⁾ To those listening it seemed to be an impossible dream, but the spot where he made that prophetic statement is now located near the center of Clearfield City, one of a line of unbroken towns stretching from Salt Lake City to Ogden.

Joseph was always a good hand with livestock, and often took risks while herding the nearly wild animals. Stock ran on the open range then, so being a fast rider and swinging a true lariat were marks of the good herder. Another mark all herders gained in time were broken bones and assorted scars. Joseph had his share of both and often wrote of encounters between him and his livestock.

"In 1856 while working at Church Pastures I was knocked down by an oxen. He throwed me so heavy on my back that my feet came over and doubled me up, so that he jumped on me and drove his horns into my legs. He doubled me up so short that it sprung my neck in

the big joint. I was so broken up that I couldn't stand. Another time I was caught by a lasso rope and dragged by a wild horse and once my foot caught in a stirrup and I was dragged quite a bit, but it didn't hurt me." (25)

On April 13th, 1836 Jane Sharp was born at Clark-Manin, Scotland and three years later, on April 17th, 1839 Elizibeth Hunter was born on the same street in that same Scottish village. The two girls were raised next door to each other and grew up as close friends, attending the same school and church. As young women both were baptized by Mormon missionaries. Jane's father, Nathaniel Sharp died of miner's consumption in Scotland, leaving a destitute wife with several small children, Jane being one of them. Jane's mother also joined the Mormon Church and with her small children made her way to America on a crowded sailing ship, the long voyage taking nine months. They made their way to Salt Lake City, arriving in 1850. Jane, then age 14 walked barefoot all the way across the plains.

Elizibeth Hunter followed her friend Jane Sharp to America on the sailing ship North Atlantic in 1850 with her mother, two sisters and a brother. Her father had been expected to follow them, but like Jane Shapp's father, he too died in Scotland. Elizibeth's mother died of cholera and was buried by the side of the Mississippi, although Elizibeth never knew where. At the age of 13 Elizibeth was left alone in a strange land with two younger sisters and a baby brother to care for. An uncle took in one of her sisters and found a place for the other in a wagon train heading west, leaving Elizibeth alone with her brother Jimmie, only 6 years old. Driving

a milch cow ahead of her and with her brother by the hand she walked barefoot across the praries and mountains to Zion, arriving at Salt Lake City on August 13th, 1852.

At Salt Lake City the two young girls enjoyed a happy reunion and renewed their friendship. Both soon found employment at Church pastures working for Joseph Murdock, milking cows and helping Eliza make butter and cheese. Joseph's journal is silent about any courtship he may have had with either Jane Sharp or Elizibeth Hunter, but on June 11th, 1854 he was married to both in a ceremony performed by Brigham Young at the Endowment House. Jane was 18 years old while Elizibeth was 15. Joseph was then 32 years old. His third and fourth marraiges proved to be very happy, and in time greatly increased his family. Jane Sharp gave him nine children while Elizibeth Hunter gave birth to eleven. Joseph could no longer doubt Hyrum Smith's Patriarchal Blessing that he would have a large family!

The following year, on October 13th, 1855 his brother Nymphus married Sarah Melissa Barney, a pretty girl only one year younger than he. His close friend N.C. Hanks described the marraige, but perhaps with tongue in cheek. "One day Nymphus complained about his mother's cooking, so she replied, If you don't like my cooking go and get yourself a wife, you are old enough and big enough to marry! He immediately put on his best bedtick shirt and called on Sarah Barney. They were playing a chess game when he proposed, and when she accepted on such short acquaintance he did not have a ring to seal the bargain, but instead gave her a Mexican dollar as a pledge, which bound their marraige for life in the absence of a ring. When

their marriage began, their total dowry consisted of a butcher knife, a frying pan and an axe. Their courtship was short, but their union was life long."(26)

With the outbreak of the Walker War in 1852, both Joseph and Nymphus stood guard or scouted for the Minutemen, but most of Chief Wakara's depredations were committed in the San Pete section of central Utah, far removed from their homes near the Salt Lake Valley. Joseph always advocated treating the Indians as brothers, saying it was better to fight them with bisquits, not bullets, a policy which Brigham Young also followed. In July, 1853 Brigham Young said, "How many times have I been asked what I intend to do with Wakara. I say let him alone. I have not made war on the Indians, nor am I calculating to do it. My policy is to give them presents and be kind to them. Instead of being Wakara's enemy, I have sent him a great pile of tobacco to smoke when he is lonely in the mountains. He is at war with the only friends he has upon the earth, and I want him to have some tobacco to smoke."(27)

With the death of Chief Wakara in January, 1855 hostilities between the settlers and the Utes lessened, and colonization began again with a renewed vigor. Joseph returned to his cabin at Church Pastures, but his skills as a frontiersman and colonizer were too valuable for Brigham Young to let him enjoy the security and ease of home life. Brigham needed experienced colonizers, and Joseph was among the first he called on to advance the Mormon frontier.

Footnotes - Chapter 5

1. Womens Voices, Diary of Eliza Marie Lyman, Pg 253, Kenneth Godfrey, Deseret Book, SLC, 1983
2. Journal JSM
3. Men Of The Rockies, Pg 46, Hanks, 1944
4. Journal JSM
5. Ibid
6. Men Of The Rockies, Pg 46, Hanks, 1944
7. Journal JSM
8. Ibid
9. Ibid
10. Ibid
11. Memoirs Of John R. Young, Pg 142, Deseret News Press, SLC, 1920
12. Incidents Of Travels & Adventures In The Far West, Pg 273, Solomon Carvalho, 1859
13. Forty Years Among The Indians, Pg 51, Daniel Jones, Bookcraft, 1960
14. Journal JSM
15. Ibid
16. Ibid
17. Utah Historical Quarterly, Vol 25, Pg 253 (Letters Of A Proselyte, Irene Hoscall Pomeroy, July 6th, 1849)
18. How Beautiful Upon The Mountains, Pg 1074, DUP, 1963
19. The Mormon Village, Pg 181, Lowry Nelson, U Of U Press, SLC, 1952
20. Journal JSM
21. Men Of The Rockies, Pg 52, Hanks, 1944
22. Ibid, Pg 47

Footnotes - Chapter 5 (Cont)

23. How Beautiful Upon The Mountains, Pg 1074, DUP, 1963
24. Interview with Jesse D. Barlow, Clearfield, Utah, August 29th, 1981
25. Journal JSM
26. Men Of The Rockies, Pg 51, Hanks, 1944
27. Heart Throbs Of The West, Vol 1, Pg 92, DUP, SLC